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THE  
CHARACTER and HOPE

OF THE  
RIGHTEOUS,

REPRESENTED IN  
A SERMON;

PREACHED AT COLLUMPTON, DEVON,

On the 21st of SEPTEMBER, 1794,

ON OCCASION OF THE MUCH LAMENTED

DEATH

OF THE

Rev. SAMUEL MORGAN,

*Who departed this Life September the 15th,*

IN THE SIXTY-FOURTH YEAR OF HIS AGE.

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TO WHICH IS ADDED

The ADDRESS at the INTERMENT.

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By JOSHUA TOULMIN, A. M.

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PRINTED BY DESIRE.

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London. 1794.

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TO  
MR. BENNET STEVENSON MORGAN, SON,  
AND MISS MORGAN, DAUGHTER  
OF THE  
LATE REVEREND SAMUEL MORGAN;  
TO  
MR. WM. BROWN, JUN. MR. STEPHEN SHUTE,  
AND THE OTHER  
MEMBERS OF THE CONGREGATION,  
LATELY UNDER HIS PASTORAL CARE,  
THE FOLLOWING DISCOURSES,  
PUBLISHED AT THEIR EARNEST REQUEST,  
WHICH AFFECTION AND RESPECT  
FOR THE  
PARENT AND THE PASTOR DICTATED,  
ARE INSCRIBED  
BY THEIR FRIEND AND SERVANT,  
THE AUTHOR.

TAUNTON, *Sept.* 27. 1794.

*Lately published by Joshua Toulmin, A. M.*

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PROVERBS XIV. 32.

THE RIGHTEOUS HATH HOPE IN HIS  
DEATH.

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**T**HERE is no book, which hath so strong a practical tendency, as hath the Bible. All its parts combine to give men a deep, serious conviction of the excellence of righteousness. It uniformly represents the advantage as lying on the side of holy and virtuous persons. These are the characters which it honours: to which it assigns every valuable blessing in this life, and an inheritance, eternal in the heavens. Scarcely can you open a page, where you will not meet with some things on this point.

The book of Proverbs, though it is admirable as a collection of maxims of prudence, is yet more remarkable and to be highly prized, as going much beyond the lesser proprieties of conduct, inculcating the principles of universal righteousness, as meant to form the whole character to excellence, and as displaying, at large, the happy effects of wisdom in its full extent. The difference between the righteous and the wicked, in their characters and portion, is

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fully

fully marked out, and boldly expressed. Every consideration, that illustrates the happiness and superiority of the former above the latter, is advanced and urged with great variety and force of language. Thus, in some verses preceding the text: "In the fear of the Lord," saith the wise man, "is strong confidence; and his children shall have a place of refuge: The fear of the Lord is a fountain of life, to depart from the snares of death."

In the text the author carries his views farther, beyond a deliverance from the snares of death, to confidence and hope, under the last extremity itself: contrasting it with the lot of the wicked. "The wicked is driven away in his wickedness: but the righteous hath hope in his death." These words suggest to our consideration, a pleasing and consolatory subject. We will reflect

I. On the character which the text describes.  
And

II. On the peculiar felicity of such.

1. Let us reflect on the character which the text describes. The nature and compass of it deserve our attention. In the strict sense of the word, the *righteous* man is the just, upright, honest man: who scrupulously fulfils the obligations of justice and equity. Thus Simeon is spoken of as a man who was *just*, or *righteous*, as well as devout. But,  
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in the scriptures, the word is very frequently comprehensive of every virtue of temper and conduct, and includes sobriety, benevolence, and devotion, as well as integrity and truth. Thus is it applied to delineate the character of Zacharias and Elizabeth; "They were both *righteous* before God, walking in " all the commandments and ordinances of the Lord, " blameless."

The measure of righteousness is law; and will differ according to the different degrees of clearness, perfection, and force, with which that is published. There is the law of nature; the law promulgated to the Patriarchs; that spoken by Moses; and that delivered by Jesus Christ. It is our privilege to live under the last of these, and it is our duty to conform ourselves to this pure and complete declaration of God's will. This is the rule of life and manners to *us*, directing us to aim at a height of goodness suitable to the perfection of the law under which we live, and to the peculiar excellence and power of the motives by which it is enforced. The question, then, for us to discuss is not what might denominate a person righteous in the estimate of Solomon, and under the Mosaic dispensation, but who, on Christian principles, is the righteous man?

He certainly who believes in and obeys the Gospel. Our Lawgiver is Jesus Christ, who was sent by the Father, the first and supreme of all

Beings to be our Teacher and Redeemer, our Head and Judge. Righteousness, as *our* pursuit, must spring from faith in his divine mission, and be regulated by pious regards to his character, his authority, his pattern, his grace, and his judicial powers. Would we form a distinct and comprehensive notion of a righteous character, we should delineate it in all its branches, and trace it through all its exertions. To do this may be useful, both to display its excellence and furnish ground for serious and impartial enquiry, whether we possess it.

To begin, where the first and chief regards of rational, dependent creatures are due. The righteous man hath veneration, love, and gratitude, habitually prevailing in his breast towards God, as the greatest and best of Beings. He worships his Maker with regularity, sincerity, and seriousness. He feels, owns, and adores his presence in every place, his providence in all circumstances, and his goodness in every enjoyment. He resigns to his will, and studies to approve himself in his sight.

Thus governed by sentiments of piety, can he otherwise than hold the name of Jesus Christ, the messenger of divine truth and grace, in religious respect: convinced that his doctrine was not his own, but his that sent him; humbly and gratefully accepting the everlasting blessings of the Gospel; professing his faith in this great Prophet and Saviour;

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perpetuating the remembrance of his death and love, by a regular observance of the Lord's Supper; and forming the temper and conduct according to the direction of his precepts, and the beauties of his example?

On this basis of piety towards God, and of faith in Christ Jesus, how many amiable and engaging virtues will arise to mark his manners and adorn his life! Truth, honour, and probity will run through all the commerce of life. He will approve himself the kind relative, the faithful friend, the benevolent man. Whatever public character he sustains, he will fulfil its duties with fidelity; applying all the skill and vigour of his mind to obtain the virtuous and honourable ends it is destined to promote. Is it the character of the Christian minister, in which he appears? He will study the scriptures impartially; he will exhibit the truth, as far as he hath learnt it, faithfully; he will "renounce the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but, by manifestation of the truth, commending himself to every man's conscience;" seeking not to charm the ear, but to enlighten the understanding, and purify the heart; seeking not to be admired, but to save himself and those who hear him. The sense of duty, the principle of rectitude will pervade the whole social conduct of the righteous man. To the afflicted he will shew himself sympathising and generous; to the injurious and unworthy mild and  
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forgiving ; to all courteous ; to his country a friend and guardian of its liberties, not to be beguiled or bought into any measures injurious to its interests. In a word, he will embrace all men in his kind regards, shewing himself charitable, to the full extent of that charity which is the bond of perfectness. He will live for the good of others ; and will carefully form his manners and example that he may not corrupt the world, but edify it by the force of his example and the purity of his manners.

Even beyond preserving appearances under the eye of mankind, will the righteous man carry his concern. He will indulge to no secret vice ; keep his heart, his passions, and appetites, with diligence ; and conform his inward thoughts and affections to the same rule of purity and virtue by which he models his public conduct and visible carriage. In private his devotion pours out its feelings before the throne of that God, who seeth in secret : in retirement his self-reflection erects its tribunal and brings his words, thoughts and actions into a review for approbation or amendment : and in his heart faith exercises its power, calling up to his recollection its divine principles and displaying before him its eternal prospects. By these principles and prospects he is kept steadfast and immoveable in the work of the Lord, persevering and abounding therein unto the end. To the end these principles support his virtue ; enliven, animate and cheer his mind.

Such

Such is the character of the righteous man. Short and imperfect as is this sketch, it appears a valuable, useful and amiable character. But the text directs us to consider not so much the worth and excellence of it as the privilege and happiness connected with it, and that in one particular point of view. This brings me to our

Second Head, namely the felicity of the righteous, He hath *Hope* in his death. "Death," saith a good preacher, "is no other to every man, than he hath made it to himself\*." "The wicked is driven away" with force and violence as chaff is before a strong tempestuous wind, "in his wickedness," i. e. either on account of his vice, or in his evil, meaning by the expression, distress and trouble: in which sense the word is used by our Saviour, Matt. vi. 34. "Sufficient to the day is the evil thereof;" and then the two parts of the sentence will appear in an exact and beautiful opposition. That whereas the wicked, whatever security he may promise to himself while his state is smooth, and his circumstances easy and calm, when clouds break in upon him, and distress on every side invades him, has no stand, but is hurried away as chaff by the rapidity of a violent wind; the good man, on the contrary, who fears God and has regard to his laws, in the time of the

\* Sermons of the Rev. William Turner, of Wakefield, p. 145. excellent discourses, well adapted to the use of families,

greatest distress which can befall him, and even in that which is most shocking to human nature, death itself, feels under him a firm foundation, and has the support which a well grounded hope is capable of imparting\*. "The righteous hath hope in his death." A few thoughts on the *certainty* and *excellence* of this hope will illustrate our subject.

I. As to the ground and certainty of this hope, this is generally the case. There may be some exceptions. The "hope of the righteous," through a constitutional melancholy, or some false notions of God and religion, or a mistaken conception of his moral state, or some circumstances not in the power of reason to controul, may sometimes fail. His spirits may sink into dejection, and unreasonable fears may distract his thoughts. But this is not the natural and proper situation of his mind. He hath a *right* to comfort and hope. He hath *within himself* solid grounds of humble confidence. He hath ample resources of peace and good expectations: and a lively hope, a hope full of immortality, doth frequently spring up in his breast, and spread a cheering light over the dark valley of the shadow of death. Under all circumstances he hath a *claim* and *title* to good hope through grace: and, though it should for a time be darkened and obscured, it will not

\* Dr. Jer. Hunt's Funeral Sermon for the Rev. Joseph Masters. 1717. p. 7.

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finally fail him. Every consideration begets and justifies his hope.

Let him review his temper and life, and commune with his own heart. These reflections may awaken an humiliating sense of many failings and transgressions : yet the testimony of his conscience is his rejoicing. Let him contemplate the divine perfections and look up to God : from the best of beings, from the righteous Lord who loveth righteous he hath the expectation of a merciful regard, of a gracious acceptance. Let him call to mind his experience of God's goodness, and of the effects of a righteous course : the goodness, which hath never failed him, is a sure foundation of trust ; an invigorating persuasion is produced, that it can never be exhausted, that it can never change. And whatever benefits he hath derived from an holy, virtuous conduct, they are a pledge that good will still flow from it. The seeds and principles of future happiness he finds are sown his heart : he hath cultivated those seeds ; they have borne fruit ; and an harvest of comfort and happiness awaits him. He is conscious of a *meetness* for that world, into which nothing that defileth can enter. He is *prepared* to join the spirits of just men made perfect. In such society only can he find what will suit his habits and gratify his taste. Under whatever light he views his situation, comfort and hope spring out of it.



But, besides this, his hope rests on the word of God; on the promises of the gospel: on the word of that God, who cannot lie; on the promises of that everlasting gospel, which "hath brought life "and immortality to light." There is not a declaration of the scriptures concerning the person and doom of the righteous, but speaketh peace to his mind, and bids him be of good cheer. A full and glorious recompence is announced in the pages of divine truth. "The gift of God is eternal life "through Jesus Christ: and it is held forth to *them*, "who by a patient continuance in well doing seek "for glory, honour, and immortality." "The hour "is coming in the which all that are in the graves, "shall hear the voice of the Son of God, and shall "come forth; they that have done good unto the "resurrection of life\*." This sublime and animating expectation was the peculiar subject of our Lord's preaching: and received its full confirmation

\* Had Jesus Christ delivered no other declaration than this, he had pronounced a message of inestimable importance, and well worthy that splendid apparatus of prophecies and miracles, with which his mission was introduced and attested—a message in which the wisest of mankind would rejoice to find an answer to their doubts and rest to their enquiries. It is idle to say, a future state had been discovered already—it had been discovered, as the *Copernican* system was—it was one guess amongst many. He alone discovers who PROVES; and no man can prove this point, but the teacher who testifies by miracles that his doctrine comes from God. Paley's Moral Philosophy, b. 5, c. 9.

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by his resurrection from the dead, an event which sealed his doctrine and exhibited him to our faith under the notion of being "the first fruits of them that sleep." The hope which reason suggests, revelation confirms; that revelation which hath unveiled futurity and disclosed the scenes of everlasting bliss and glory\*.

"Verily there is a reward for the righteous." It is his happiness, that his hope not only runs through his life, to sooth the sorrows, to lessen the difficulties, and to animate the duties of his daily course: but it attends him to the last. It never leaves him: nor forsakes him. It will comfort and support him in the view of death; nay, is then most valuable and

\* I am tempted to subjoin here an affecting and striking anecdote from the life of the great and good Dr. Leechman. In his last illness he was visited by the son of a late worthy nobleman; whom, with a venerable, placid aspect, an animated eye, a distinct tho' feeble articulation, he addressed in these words: "You see the situation I am in. I have not many days to live; and I am glad you have an opportunity of witnessing the tranquillity of my last moments, but it is not tranquillity and composure alone; it is joy and triumph, it is complete exultation." His features kindled, his voice rose as he spoke. "And whence," continued he, "does this exultation spring? From *that book*," pointing to a *bible* that lay on a little table by his bed-side; "from that book too much neglected indeed, but which contains invaluable treasures! treasures of joy and rejoicing; for it makes us certain, that this mortal shall put on immortality." Dr. Leechman's Sermons, v. I. p. 91, 92, of the prefixed Life.

efficacious. "The righteous hath hope in his *death*." This is the excellence of his hope, that it raiseth him superior to nature's last distress. We are

2dly, To dwell on this thought, the season when this hope exerts its power, namely, at the close of life and in the view of death. It is a cheering and efficacious remedy for the evils of that hour. It comes in aid to the feebleness of our spirits and the uncertainty of our minds. When we consider the forerunners of death, the reflections which its approach awakens, or the clouds and darkness that hang over the state beyond it, the hope of the righteous is a refreshing cordial, and most seasonable relief. This deserves our attention. Pleasing and invigorating are the expectations, which the youthful bosom entertains. Hope is an enlivening spur, in any period, to the pursuits of life. But then is it most valuable and precious, when flesh and heart fail: when distress is felt: when the mind is apt to look back with mournful regret, or to look forward with painful doubts. Let us weigh these recommendations of the righteous man's hope.

It cheers and supports him, when disease is preying upon his vitals and undermining his strength. The approach of death is in itself melancholy and painful. Torture and anguish, languor and weakness, a lost appetite and emaciated frame, restless nights and wearisome days are the sad preludes of the last hour

hour. The help of the physician is felt to be vain : and the soft attentions of tenderness are ineffectual. The interests of this life are vanishing away, and the glory of the world no longer captivates. Then, then the righteous hath hope. He findeth, that “the  
 “earthly house of his tabernacle” is hastening to its final dissolution : but he knoweth, that he “hath a  
 “building of God, an house not made with hands,  
 “eternal in the heavens.” He can see his body consuming, cheered with the expectation, that “this  
 “corruptible will put on incorruption, and this  
 “mortal, immortality.” He can lift up his head with joy, because his redemption draweth nigh. What is death in his view, but a calm, refreshing sleep ? What is the return of the body to the dust ; but a prelude to its rising again a glorious, immortal form ? How valuable is such a hope !

It is not less excellent, if from the consideration of his *present* condition, his thoughts *turn back*. Painful and bitter reflections are apt to rise in the last moments of life. The state of a wicked mind, under such reflections, is truly deplorable. When nothing but a life of sin and folly passes in review, and an awful, righteous judgment is before him, what peace can there be in his breast ? How happy a reverse to this is even then the condition of the righteous ? He may justly be affected with a sense of many failings and imperfections, but hope in the divine mercy, confidence in the promises of the  
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gospel, and a consciousness of having lived righteously, raiseth him above his fears. His mind is refreshed with unspeakable comfort and pleasure. Every affection of piety he has exercised, every sentiment of benevolence he has cultivated, every virtuous action he has performed, are so many seeds of peace and hope. His heart is not oppressed with a load of guilt, nor his breast torn with the anguish of despair. "I have fought a good fight," saith the apostle, "I have finished my course; I have kept the faith." Hope, an heavenly and sublime hope, ariseth out of such reflections on the past: "henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day." This hope of the righteous stands on the retrospect of a life, devoted to God and virtue; a retrospect taken in those moments, when the verdict of conscience is most cool and impartial, when the spirits are feeble and fears apt to rise the highest. It is a day of trial, but the hope of the righteous standeth the trial, and becomes by it more pure and upright. It is another recommendation of his peculiar happiness,

That, in a season of great, *natural uncertainty*, hope filleth his breast. In the present state of imperfect knowledge and partial information, we are in a state of great ignorance as to "what shall be hereafter." The awful scenes of futurity are involved in obscurity. Death, therefore, hath been called a leap  
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in the dark. "We know not what we shall be: but we know, that when Christ, who is our life, shall appear, we shall be like him, for we shall see him as he is." Here the hope of the righteous, enlighteneth the darkness of the last hour, and to a great degree, scatters the clouds that hang over the grave. It is a hope founded on our best apprehensions of the divine nature. It is a hope built on the word of God, on the declarations of Jesus Christ, the true and faithful witness, nay, on his resurrection from the dead. "Because he liveth, we shall live also." This is the assurance of faith, that "if Jesus died and rose again, even so them that sleep in Jesus will God bring with him." What doubt or uncertainty soever may belong to the questions, which the hope of another life involves in it, the general expectation is clear and certain\*; it is the well-grounded expectation of a resurrection to eternal life, to be enjoyed under every circumstance that can render it the object of our ardent wishes, or that can gratify our noblest powers and best affections. In such a hope the righteous man hath solid satisfaction

\* "It is very observable, that we are less in the dark " what shall be on *the morrow*, than what shall be *after death*, or in *the morning of the resurrection*.—All futurities " respecting the *present world* are in proportion uncertain- " ties; whilst as to *eternity*, every evidence conspires to " ascertain and assure us, that though it be a season yet to " come, it will take place." Mr. Thomas Newman's Ser- mon at St. Thomas, January 1, 1750, p. 10, 12.



and abundant consolation. Unspeakable is the comfort, on entering into a dark valley, to see light opening beyond it ; even though it doth not dissipate the darkness of the way. The darkness of the path serves to endear to us the gleamings of light discernible at the end of it. So the hope of the righteous, though it be not attended with every information we might wish to obtain concerning our future existence, is exceedingly valuable, because to a great degree and in the most important instances, it removeth the doubts and uncertainty of the mind, and leaveth it in the possession of a calm, unsuspecting, nay, joyful persuasion, that there will be another life of glory, perfection, and bliss for the righteous.

These are consolatory reflections on the removal of the righteous. On the loss of worthy persons and beloved relatives, our sorrow is in danger of swelling too high and of breaking the bounds of decorum and piety. But many considerations, suggested by religion and dictated by faith, offer to sooth and moderate our grief. We must be enemies to our own comfort, if we do not admit them. The death of the righteous is an event which, though affecting and gloomy, is accompanied with hope. That they "died in faith," looking for the reward of the inheritance, is consolation to our afflicted minds : and our own hope, if we be the followers of their faith and patience, is nearly involved in theirs. They had hope in their death, and we leave them  
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in the grave with hope, with the cheering persuasion that their views will be realised, and with the consoling expectation of meeting them again, when at the coming of Christ they shall appear with him in glory. We might congratulate them on the peace, serenity, and prospects, with which they resigned this life. Congratulate we not ourselves under all our sorrows, on their happy end, and on the blissful, glorious scenes before us?

We have, in such a case, many consolations; solid grounds of comfort and even of joy. Is it not a consolation to our mournful moments, that our friends were righteous? Is it not a consolation, that their religious principles and righteous course, as far as the nature of their disease permitted the mind to recollect and apply them, laid a rational foundation for their peace and hope? Is it not a consolation, that on the same grounds on which they could, as the genuine effect of their faith and holiness, meet death with composure and good hope through the gospel, we may indulge the most pleasing thoughts concerning their future state? Is it not a consolation, that our affectionate thoughts and hopes can follow them beyond the grave to the morning of the resurrection, when "those who sleep in Jesus" God will bring with him? By these considerations the sadness of our minds is relieved: gladdening expectations mingle with the hour of sorrow: we are

led to look beyond the hour of sorrow, and to rejoice in the hope of the resurrection. Let mourners admit these words of consolation. How excellent are the principles of religion which furnish them! How excellent is the faith of Christ, which confirms and establishes them! How excellent is the character to which they belong!

You have, my friends, anticipated me in the application of these reflections to our late dear and respected friend, Mr. Morgan: to his character and to his end do they apply. He disapproved of fulsome panegyrics pronounced over the deceased: but it may be hoped, that he would pardon us, were he now a concealed witness to the solemn employments of this hour, if he heard us give some vent to the sentiments of respect and affection due to his virtues and memory. You have long known him. Forty years has he gone in and out among you, preaching "the word of the kingdom:" and to you may the appeal be made, "how holily and justly and "unblameably" he behaved himself during that long period. In the earlier stage of life did the distinguishing and amiable virtues of his character display themselves: as I can speak on the testimony of a respected friend\*, who was the companion of his youthful

\* The Rev. John Howel, now settled at Bridgwater. Mr. Morgan was born July 6th, 1731, in the parish of Langam-  
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youthful studies at Carmarthen. The end of his life has been crowned with the most honourable testimonies to him, as "having gone through it with "real honour," and leaving society to regret, "that "it hath lost one of its most valuable members, and "religion one of its brightest ornaments\*." In saying this, I speak not my own sentiments merely, but the language of others: to which "the lamentation on his death expressed by all parties, and "the universal sorrow that has been shown for him," is an unfeigned and affectionate echo.

gamarch, in Brecknockshire. In 1745 he entered the dissenting academy at Carmarthen, then under the direction of the Rev. Evan Davies and the Rev. Samuel Thomas. His first settlement, as a minister, was at Dulverton, in Somersetshire; from whence he removed, in 1754, to Collumpton.

\* The public prints have borne the following testimony to his character. "On the 15th instant died, at Collumpton, "where he had resided upwards of forty years, that truly "venerable man, the Rev. Samuel Morgan, a dissenting minister of that place.—His piety was fervent and unaffected, his integrity inflexible, and his morals irreproachable. The liberality of his mind rose superior to all party distinctions, and he embraced, as brethren, the whole rational creation of God. With fortitude and cheerfulness he sustained a lingering and painful disorder; and, at last, "with truly christian dignity, he closed his eyes in peace, in "the 64th year of his age." Exeter Flying Post, Sept. 25th, and Taunton Herald, Sept. 27th.



Were a stranger to ask, what were the distinguishing excellencies of our deceased friend's character? I would reply, that, besides the principle of rational piety which lieth at the foundation of every virtue, besides that purity of manners which was uniformly unblameable, he was remarkable for strict justice and inflexible integrity, for a calmness of mind scarcely ever ruffled, for œconomy without meanness, and prudence without craft; and that these virtues were united with a diffusive benevolence, and tender sympathy of spirit. He was ever ready to do good; and often hath the tear been seen to roll in his eye at the relation of another's distress. His principles, as a christian minister, "were the result  
 "of conviction and of a sacred regard to truth: and  
 "he was never the slave of prejudice and party.  
 "He embraced the doctrine of Unitarianism, at a  
 "time, when reproach and odium were cast upon  
 "all its professors:" which I mention not as a proof of the truth of his sentiments, but as expressive of his love of truth. It was, you will recollect, his declared opinion, "that prejudices, carelessness, negligence, and indifference, with regard to matters of  
 "religion, are highly criminal; and a blind and servile  
 "attachment to absurd opinions and forms, is utterly  
 "indefensible. Such a conduct," he said, "can  
 "not be consistently vindicated, or reconciled with  
 "those fundamental principles and maxims on which  
 "Christianity



“ Christianity was at first propogated in the world,  
 “ and on which the reformation from Popery, in the  
 “ latter ages of the church, was entirely built. For  
 “ the honour of God, and the credit of the Gospel,  
 “ persons of wisdom and integrity should guard  
 “ against every wrong bias, and lay aside all narrow  
 “ views and contracted designs\*.”

He was himself far superior to such narrow views ;  
 he looked upon all Christians with the sentiments of  
 an enlarged charity. “ Far from thinking that the  
 “ attention of the Divine Being was confined to those  
 “ of his own sect, he regarded all sects and parties,  
 “ as objects of God’s regard and favour.” The  
 “ benevolence of his mind disposed him to receive as  
 “ a notion most natural, in his views, to the benevo-  
 “ lence of the Deity, the doctrine of the final hap-  
 “ piness of all men :” a doctrine which every bene-  
 volent mind would be inclined to wish true, though  
 he can not see the evidences for it from scripture to  
 be full, clear, and decisive. So humane and bene-  
 volent minds, judging from partial views only,  
 and influenced by the kind feelings, would be apt to  
 think it most consonant to divine benevolence, that  
*no evil* should exist in the world.—In the late season

\* Preface, p. 2, 3, of “ *A Common Prayer Book*, according  
 to the plan of the Liturgy of the Church of England, with  
 suitable Services.” This was the only work Mr. Morgan pub-  
 lished, and not till it had lain by him about 30 years.

of political passion and ferment, our worthy friend preserved his usual prudence and integrity : and “ he reflected, during his sickness, with much pleasure, that he had not contributed in the *least degree*, “ by falling in with the proceedings of the day, to “ the calamities that have happened to this quarter “ of the globe.”

His life was righteous—His end was peace and hope. You know with what calmness and composure, with what christian patience and fortitude, nay, with what cheerfulness he supported his last painful illness, and talked of his approaching death. It gladdened the heart of his nearest connections, astonished every beholder, and raised general admiration. He expressed himself fully persuaded, that providence “ had wise and benevolent purposes to answer in all “ its dealings, though we could not see into its “ designs ;” and showed himself satisfied and easy with those christian principles and hopes, “ without “ which,” he said, “ all would be melancholy and “ gloomy.” In the enjoyment of good health, he had declared, “ that the apprehension of death was “ never terrible to him, and that he could as comfortably repose himself in the sleep of death, with “ the hope of rising on the morning of the resurrection, as repose himself in the sleep of night, with “ the hope of rising on the morning of the returning day.” His faith and patience never failed him.

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The temper, with which he met his dissolution, was such as testified the hope of the righteous in death. The manner of his dying, in the letter, agreed to the account of the departure of true Christians, viz. *falling asleep in Jesus.*

Thus our excellent friend, whom I shall long remember with esteem, affection, and regret, in the 64th year of his age, hath for ever closed his eyes on this world; its interests and connections. But we comfort ourselves with the hope that he will still live in his children\*: whose happiness it is, that they have reached to an age that enabled them to discern

\* Mr. Morgan married on the 12th of February, 1772, the youngest daughter of the late learned, eminent, and excellent Dr. Bennet Stevenson, 37 years the minister of a society of Protestant dissenters, at Bath; who died in that relation 23d March, 1756, aged 74. Mrs. Morgan died about 4th of May, 1783, aged 38 years, leaving a son and daughter, the children of one birth.——Since this discourse went to the press, the author has been informed, that Mr. Morgan received his education in classical learning under several masters, and finished it with the Rev. John Evans, a young gentleman distinguished by bright parts: and that his father was the Rev. Thomas Morgan, born near Bridgend, in Glamorganshire, minister of the gospel, at Lanwrlŷd, above forty years: to whose character the enemies to his religious profession bore an honourable testimony, praising his integrity, and the patience which he exemplified in an illness of many years before his death; which happened in the 66th year of his age: whose father also was 40 years minister of one congregation.

and

and appreciate the virtues and worth of his character : who esteemed and loved him with all the partiality which good young minds properly feel for "one of the best of parents and best of friends." We will applaud their opinion, if in their fond and respectful estimate, "no one, within their knowledge, approached nearer to the perfection of human nature." And we promise ourselves, that the name of their deceased father will be ever sacred to them : while it will be their ambition to perpetuate his merit in their own conduct, to act upon his principles, to fill up life with the like dignity and propriety, and to close it with similar hope, peace, and honour.

As to you, my christian friends of this society, who have lost a pious, judicious, and faithful preacher of righteousness, what shall I say? But, in the exhortation of the Apostle "remember Him who hath ruled over you; who hath spoken to you the word of God; whose faith follow, considering the end of his conversation\*." You have seen the power of christian principles, in forming a worthy and excellent character: you have seen their efficacy in inspiring fortitude, and begetting tranquility, under pain and sickness, and in the view of

\* Remember your guides, who spake unto you the word of God : whose faith imitate, considering the issue of their course of life."—Wakefield's Translation.

friendship,



death. Do you not esteem and value them? Will you not regulate your lives by them; and derive from them your consolations and hopes? Yes: you will. Had not they who heard the instructions, saw the example and enjoyed the friendship of Mr. Morgan, great advantages for religious and moral improvement: and shall these advantages be lost and the final account of them be given up with shame and remorse? It is to be devoutly hoped, that this will not be the case. His instructions, example and friendship will be numbered amongst the most valuable blessings of life: the remembrance of them will be sweet: and the influence of them lasting.

But we have to fear that the reduced state of your numbers may be a great bar to his place in the church being filled up by a suitable successor. The dissolution of our christian societies is painful to serious minds, the friends of practical religion and the lovers of truth and liberty. Let us, however, rejoice under every apprehension of this kind, that the GOSPEL is EVERLASTING. Let me recommend the carrying on your religious services and edification, by the method you have adopted in the illness of your pastor; that of conducting the worship by one of your own body: though it may not have custom, or numbers or splendor on its side, it conveyeth instruction agreeably to your own principles, and will keep alive the flame of devotion.

At all events let us console ourselves with sentiments of trust in the Being, who is the God of righteousness and truth. "The consideration" (to use the words of your deceased minister) "that a benevolent God reigneth, and disposeth all things for the best hath a tendency to dispel all gloomy fears and anxious doubts, and to fill the human mind with pleasing hopes, even when our well-meant attempts to promote the cause of truth, virtue and liberty are not attended with present success\*." This consideration of comfort I leave with you: affectionately and earnestly recommending you, my christian friends, "to God and to the word of his grace, which his able to build you up and to give you an inheritance amongst all them that are sanctified."

*be* \* See p. xi. of the preface before quoted. The rest of the paragraph deserves to be brought forward here, on account of the just and animating sentiments it contains. "Our little plans may, perhaps, be useful hereafter, though men should now be sunk into such a state of corruption and degeneracy, as to neglect and disregard them. In future ages, in foreign climes and different realms, they may possibly be seriously attended to and properly improved and perfected. The genius of freedom and integrity will one time or other, it is hoped, smile on the civil and moral world, and obtain a complete triumph over political errors and spiritual tyranny." Mr. Morgan has left ready for the press a variety of devotional forms, adapted to the method of worship usual in dissenting congregations: which may, perhaps, see the light.

Before

Before I close, let me be further indulged with the attention of this crowded audience, to a word of general admonition.

Let us be persuaded to follow after the character of the righteous. This character hath merit to command our esteem; it hath charms to conciliate our regards; it possesseth a worth that giveth it vastly the superiority to rank, or wealth, or genius, or any of the distinctions on which men are apt to be elated. And, when every thing else which this world can afford, shall lose its importance, when life itself is expiring, when all the glory of life will be nothing to us, then is the advantage on the side of the righteous. "He hath *hope* in his death." His principles retain their power and efficacy to the last. His reflections on a holy and righteous course are full of comfort. No pain attends them. No gloom hangs over them. He can look up to God, as to the Being, who hath been his friend; whose service hath been his delight; whose favour hath been the great object of his ambition.

Is it so; *can it* be so with the wicked man? His wealth and honour now elude his grasp. His ground is giving way under him. He is about to leave every thing behind him; and hath nothing in reversion but a fearful expectation of judgment. Alas! Whether he be sensible of it or not, he is in an unhappy state. What hope can he derive from a course of life stained with guilt? What hope can he have from God, having

cast off his fear and lived without him in the world? What hope can he have from the principles of unbelief? Those principles *deprive* him of hope, unless it be the gloomy, the disgraceful hope of *annihilation*; while they leave him exposed to the consequences of the probable reality and truth of principles, which he hath despised and disobeyed. At best, he is in a *dangerous, hazardous* state. He is certain of losing every thing here: and *infinite* is the *risk* he runs of incurring the greatest evils hereafter. "The wicked is driven away in his wickedness: but the righteous hath hope in his death."

If reason be in exercise, if conscience be awake, if he be sensible of his situation, still, still the condition of the righteous man is desirable: it is a *happy* one. Peace is the genuine effect of it. Hope, a well grounded, heavenly hope, a hope sure and steadfast, that entereth within the veil, possesseth his breast; softens his dying pillow and scatters the darkness of the grave.

Oh! the difference between the bad and the good man, when they come to die! The hope of the unjust man perisheth: but that of the righteous remaineth. It will be fully and gloriously answered. Let this be the prayer of our hearts; let this be the object of our serious attention and pursuit through every day: "Oh! that I may die the death of the righteous, and my latter end be like his." Amen.

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## The ADDRESS at the INTERMENT.

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OUR FRIEND LAZARUS SLEEPETH. Under this soft and pleasing image doth Christ speak of the death of one, whom he regarded with peculiar affection. While many afflictive ideas crowd into the mind on the removal of the good man, the friend and the relative, it is a duty which we owe to our own peace to admit, and a kindness which we owe to others to hold forth, those views of death that may remove the melancholy impressions it leaves on the mind, and sooth the sorrows it causes. Let it then be said, that *our friend* "is not dead; but *sleepeth*:" He is not absolutely lost, but is fallen into a repose.

The death of the Christian is not an everlasting period to activity and enjoyment: but a removal from vain delights and fatiguing cares. He will awake again to the duties of a rational existence with renewed vigour. *There*, in the calm slumbers of the grave, he findeth sweet rest from all the schemes and anxieties, the pleasures and sorrows, the hopes and fears of an uncertain and changeable life. But as after the repose of the night we awake to the satisfactions of an holy and useful life and to the dear society of our friends: so an eternal day will dawn, after the hours  
of

of darkness are passed; and on the morning of the resurrection, the Christian shall awake, chearful and vigorous.

See him arising, at the dawn of immortal light, invigorated, beautiful and adorned, from his dusty bed, opening his eyes to hail the approach of an eternal day of purity and bliss. Joys enter at every sense. New and glorious scenes burst upon him. Exalted objects offer to his contemplation. His faculties expand and gain full scope for exertion. The commencing events of that day will ever exercise and animate devotion and benevolence.

At the same moment, on which he shall awake, an endeared circle of pious relatives and friends of goodness will come forth from their tombs, cloathed in the beauteous forms of immortality: they will fly, with mutual congratulations, to each other's embraces; and mingle hearts again. The tender ties of friendship and of grace shall again unite the righteous: and eternity shall strengthen the sacred bonds.

Thus it is for a real christian to die. To say He is *dead*, is language too harsh and doleful to be joined with dear, departed worth. They sleep in Jesus; they are gone to rest in the faith of his gospel, and with the hope of rising again by his power.

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These are soothing, consolatory thoughts. It giveth us pain, indeed, to think that the long rest which a dear friend will enjoy through the night of death, will break off our intercourses with him, and rob us of all future improvement and pleasure from his presence and conversation. Yet our sorrow and pain are alleviated by the expectation of the glorious morning, when we shall again join souls, and mingle virtuous pleasures; pleasures heightened by the interruption, and improved by the refreshment of our past repose. Doth it not often give relief to our sympathetic feelings, to see a beloved friend, while we may count the tedious hours of wakefulness, close his eyes in peaceful slumbers; especially when unusual labours, or the alarming symptoms of sickness have made sleep peculiarly necessary? Shall it be greivous, or difficult, to see him fall asleep in Jesus, entirely removed from every care, sheltered from every danger, free from every sorrow? His rest may perhaps cause a greater portion of trouble and grief to fall to our share: but let it lighten our burden to reflect, that he whom we loved is enjoying his sweetest and most perfect repose. It is true, our christian and pious friends are gone: they have left us. But they left us under the care and protection of our FATHER, who is in heaven: our best friend, our GOD, is still with us. They have left us but for a season: on a future day they shall be restored to our embraces, the most perfect desire of our eyes and everlasting joy of our hearts.

Let

Let the most pained heart open itself to these comforts: and let the dejected, weeping eye be raised to meet so glorious a prospect. "For I say and testify "to you by the word of the Lord," as spoken to us by that eminent apostle, Paul, that the pious dead are not perished: but that "if we believe that Jesus "died and rose again," we have all good reason to depend upon it, that "such as sleep in Jesus will God bring with him:" and, "when he, who is their "life, shall appear, they shall appear with him in "glory." Can we think of these prospects, without perceiving the excellence of the gospel, which displays them to the eye of faith: without feeling the glow of gratitude to that divine Friend and Redeemer, who is the resurrection and the life? Benevolent Saviour, it was thy office to confirm to us the words of consolation and hope; thy power will realize and accomplish the promise of life, and bring forward these glorious events! Oh! invaluable gospel of the everlasting God, it is thy excellence to impart such rich consolations, and to open to the eye of faith an eternal day!

It is painful, in connection with so delightful a subject, to reflect, that any thoughts should arise to damp the pleasure of our contemplations. But, alas! all who are in their graves, shall not awake to such scenes of glory and bliss. The morning of the resurrection will dawn on all; but all will not be prepared to receive its opening brightness. To some it will



will be a morning of great alarm, dismay, and terror. What will make this great difference in the expectations and views of the dead, when, at the voice of the Son of God, they rise again? We know that it will be the consequence of the different course of life they have pursued, and of the different dispositions they have formed. How serious, how powerful an inducement should this be with every one of us, to prepare for a day that is big with the greatest hopes and fears.

The night of death, when no man can work, is coming on. When we rest in the grave, what can we do for the honour of God, the benefit of mankind, or the salvation of our own souls? "What-ever our hands find to do, let us do it with all our might." The means of religious and virtuous improvement are now enjoyed. The word of grace and life is now preached to you. But ere long these valuable advantages will be lost. Ere long the tongue that preaches the word will be ever silent: and the ear that hears it, will be for ever closed. On the use made of this day, the interests of eternity depend. Far be it from us to trifle away our sacred opportunities. Far be it from us to neglect the great business of life, till life is done. Let the careless and secure be now excited to repent and to work out his salvation with holy diligence and zeal. And be persuaded, christian brethren, to exert yourselves

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with greater vigour in the cause of God and in your preparation for an eternal day. Gird up the loins of your minds; be sober; be fervent in spirit; serving the Lord; persevere in goodness, and hope to the end for the grace that is to be brought unto you at the coming of Jesus Christ.

In the prospect of that day, worthy friend and brother, farewell. We leave thee to thy peaceful slumbers in the grave where no gloom will depress, and no pain will torture. We hope to meet thee again, on the morning of the resurrection, awaking with joy, and clothed with the robes of immortality and glory. In the expectation of that season, farewell. God grant that we may be found worthy of the resurrection to eternal life, and have our portion with the sons of immortality on that day. Amen.



FINIS.